

1145 a. 17

THE
Knowledge of Thinges
vnknowne.

Apperteyning to Astronomy, wyth
necessary Rules, and certayne
Speares contayned in
the same.

Compyled by Godfridus super palladium
de agricultura Anglicatum.



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¶ Here beginneth the Booke of
knowledge.

¶ Sunday.

If the Natiuitie of oure
Lord come on a Sunday
winter shall be good, ther
shalbe windy, sweete and
hoate, Vintage shall be
good, Dren wareth, shepe shalbe mul-
tiplied, Hony and milke, and all goods
shalbe plenteous. Olde men and wo-
men shall dye, peace and accord shalbe
in the land. Also the Sundayes of ech
yeare in the hower of the Day, or of
night, to doe all thinges that thou wilt
begin it is profitable. who that bene
born shalbe strong great and shining.
who that flieth shalbe found.

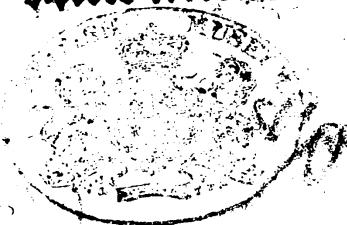
¶ Monday.

I f it come on the Monday, wynter
I shall bee medled. Therre shall
bee windye and good, Sommer all
dye,
A.ii.



42-6-6-18

¶ This is vnknown to many men,
though they be knowne to
some men.



Dye or euen the contrarpe, if it be ray-
ny & full of tempest, Vintage shal be in
middle assise. In ech Mondaye of the
same yere, in the hower of day, or of
night, to doe all thinges that thou wilt
begin it is good, dreames pertayneth
to effecte. Who that is borne shal be
strong. Who that flyeth shal soone be
found, theste done shalbe proued. He
that falleth into his bed, soone shal re-
couer.

¶ Tuesday.

If it come on the Tuesday, winter
shal be good. Wer shalbe wyndie,
Sommer shal be good, Vintage shal
be trauaylous, women shal dye, ships
shal perishe on Seas. In each Tues-
day of the same yere, in the hower of
day or of night, to doe all thinges that
thou wilt begin it is good. Who that
is borne shal be strong and couetous,
dreames pertayneth to age. Who that
flyeth shal soone be found, theste than
done

Done shalbe proued.

¶ Wednesday.

If it come on the Wednesday, wynter
shal be sharpe and harde. Wer
shal be windye and euell, Sommer
shal be good. Vintage shal be good
and trauellous, good witté thou shalte
fynde, yong men shal dye, honey shal
not be earnde, Berers shal trauayle,
Shipmen shal trauaile in eche yere.
In eche Wednesday of eche yere, to
doe all thinges that thou wilt begin
it is good.

¶ Thursday.

If it come on the Thursday, wynter
shal be good. Werre shal be
wyndye, Sommer good, Vintage
good and plenty shal be. Kinges and
Princes perameter shal dye. And
in each Thursdye of eche yere, to
doe all thinges that thou wilt be-
gin is good. Who that bere borne
A.iii. shal

shall be of fayre speech and worshipful.
Who flyeth shall soone be found, theste
done by a wench shall be proued. Who
that falleth in his bed rather other lat-
ter ofte was wont to recouer.

¶ Fryday.

If it come on the Fryday winter shall
be merueilous.
After windy and good, Sommer good
and drye, Vintage plenteous, there
shall be dolour of the ayre, Sheepe.
and Been shall perishe. Otes shall be
deare. In ech Fryday of ech yeare, to
doe all thinges that thou wilt begin,
it is good. Who that bene borne shall
be profytable and Lecherous. Who
that flyeth shall soone be found, theste
done by a Childe shall be proued.

¶ Saturday.

If it come on the Saturday, wynter
shall be drye, Snowe shall be
great

great, fruite shall be plenteous, After
shall be wyndye, Sommer euell. Vin-
tage euill by places, Otes shall be dere,
men shall ware sicke, and beene shall
dye. In no Saterdaye of that same
yeare, whether it be in the hower of
day or night, to begin euery thing vn-
neath it shall be good, but if the course
of the moone bring it thereto, theste
done shall be founde, hee that flyeth
shall turne againe to his owne, they
that is sicke shall long wayle, and vn-
neath they shall escape, that they ne
should dye.

¶ Here followeth of the byrth of
Children.



In the Sondaye, who
that is borne, hee shall
bee greate and shyning.
Who that is borne on
the Monday, to begin all
things

things he shalbe good, who that is
borne on the Tuesday, he shall be co-
uetous, and he shall perish wyth yron,
and vneath he shall come to the laste
age, to begin all things he shall bee
good. He that is borne on the wed-
nesday, he shall lightly learne wordes.
He that is borne on the Thursdaye,
he shalbe stable and worshipfull, and
to begin all things is good.
He that is borne on the Frydaye, hee
shall be of long lyfe and lecherous, and
to begin all things it is good. He
that is borne on the Satur-
day, he shal seldom be pro-
fitable, but if the course
of the moone bring
it thereto.



Here

Here beginneth the nature and dis-
position of the dayes of the
moone, with the birth
of Children.

The first day.



In the fyrst daye
of the Moone,
Adam was made
to doe all thinges
it is profytable,
& what euer thou
wilt to doe good,
and that thou se-
est in thy sleepe, shall be well and shall
be turned into ioye. If thou seemeste
to be overcommen, neuer the latter,
thou shalte overcome. A chyld that
is borne shall soone ware, and bee of
long lyfe, and ritche. He that falleth
sycke shall long wayle, and hee shall
suffer a long sycknesse, it is good to let
a little blood.

A.b.

The

The seconde day.

In the second day of the moone. Cne was made, to do an errand it is good and to doe all thinges it is profitable, to buy and to sel, and to flye into a ship to make away, to sow seedes, theste done shal soone be found. Whatsoeuer thou shalt see in sleepe, soone effecte it shal haue, whether it be good or euell, to let blood it is good. A childe that is borne soone shal waie, and he shal be a lecherous or a strumpet.

The iii. day.

In the third day of the Moone, Cayn was borne, of all thinges that should be done, it behooueth thee to abstayne, but only that thou wilt not that it waie agayne, it is good to drawe vp rootes in the yard, and in the field, theste done shal soone be found, whatsoeuer thou seest in sleepe it is nought, who that is borne menlyche shal waie, but he shal dye

Dye pong. A sick man that faileth in his bed shal trauaile, and he shal not escape, to let blood it is good.

The iiii. day.

In the fourth day of the moone Abel was borne. Whatsoeuer thou doste is good in eche trauaile. The dreames that thou seest hath effect, hope in God & counsaile good. A child that is born he shal be a good creature, and much he shal be praysed. A man that falleth sicke, eyther soone shal be healed, or soone shal dye, it is good to let blood.

The.v. day.

In the fyfte daye of the Moone, doe nothing of errandene of waie, to make sacramento, it is not good. Who that flyeth, bounde or dead he shal be shewed, the dreame that thou shalte see, shal be well. After that thou hath seene, it shal be. Waie

The Booke of knowledge.

ware that thou leese no counsaile.

A chylde that is borne shall dye yong.
He that falleth in his bed soone shall
dye, to let blood it is good.

¶ The vi. day.

¶ In the vi. day of the Moone, to send
children to schole it is good, and to
use hunting, the dreames thou shalte
see, shall not hap in good, but beware
that thou say naught to any man. Thy
counsaile doe not discover. A chylde
borne shall be of long lyfe and syckly. A
sycke man vnnearth shall escape, to let
blood it is good.

¶ The vii. day.

¶ In the vii. day of the Moone, A bell
was dayne. He that falleth sicke shall
dye, he that is borne shall be of long life
and good to lette blood, and to take
drinke it is good. A dreame that thou
seest, long after shall be. Who that fly-
eth shall soone be found, and theft also.

To

The Booke of knowledge.

To buy sworne, to tame beastes, to clip
heires, and to take all manner of no-
rishing, it is good. A sicke man if he be
medicined shall be healed.

¶ The viii. day.

¶ In the viii. day of the Moone,
whatsoever thou wilt doe is good,
all thinges that thou wilt treate, to go
in counsaile, to buy Manciples, and
beastes, foldes of sheepe into an other
place, to change it is good, to set foun-
damentes, to sowe seedes, to go in a
way. A childe that is borne shall be sick,
but in al dayes he shall be a purchasour,
and he shall dye yong. A dreame shall
be certaine, and soone shall bee. If
thou seest sorry thinges, turne then to
the east, he that waxeth sick shall lyue,
theft shall be found, to let blood it be-
houeth in the midst of the day.

¶ The ix. day.

And

AND in the ninth day of the Moone
Lameth was borne, to doe all
thinges it is profytable, what thing
thou wilt enter to make, it is good,
and shall profyte. A dreame that thou
seest shall come in the daye following,
or in the seconde day, and thou shalt
see a sygne in the East, and that shall
apere in slepe openly, within xi. dayes
shall come, a child borne in all thinges,
shalbe a purchasour and good, & long
of life. A sicke man shall waile much, &
arise. who shalbe chased shall not bee
found, & who that is oppressed shalbee
comforted, presume thou not to let
blood.

¶ The x. day.

AND in the tenth daye of the Moone
was borne the Patriarke Noe.
whatsoeuer thou wite doe, shall per-
tayne to lighte, Dreames be in vayne,
and within iiii. dayes shall come wyth-
out perrill, a chylde that is borne shall
enuyron

enuyron many countries, and he shall
dye olde, whatsoeuer be losse shall bee
hyde, who that is bounde shal be un-
bounde. who that flyeth after, shalbee
found: who that falleth in trauayle,
without perrill shalbe deliuered, who
that falleth into his bed, he shall long
abide, to let blood it is good.

¶ The xi. day.

AND in the xi. day of the Moone,
Sem was borne, it is good to
begin workes, to go out to seeke, to
make wedding. A dreame wyth-
in. iiii. dayes shall be fulfilled wyth-
out perrills, and such it shall appeare
after that thou seest. A chylde that
is borne shall bee of long lyfe, and re-
ligious, and loueable, he shall haue a
sygne in the forehead, or in the mouth,
or in the eye, and in latter age he shalbe
made better. A wenche shall haue a
sygne

sygne that shee shall bee learned wryth
wisdome, to goe into a way, it is good
and to chaunge foldes of sheepe from
place to place, he that is syck, and he be
long sycke, he shalbe healed, ech day to
let blood it is good.

¶ The xii. day.

AND in the xii. day of the Moone,
was borne Canaan the sonne of
Cham, nothing thou shalte begin,
for it is a greenous daye, a dreame
shall be certayne, to ioye to thee after
that thou seest within ix. dayes, it shall
be fulfilled. To wed and to doe er-
rands it is profytable, that is lost shall
be found. A child that is borne shalbe
of long lyfe, angry, and honest, a sicke
man shalbe greued and aryse, who
that is taken shalbe lefte, theste soone
shall be found, to let blood at even it is
good.

¶ The

The xiii. day.

AND in the thirteene daye of the
Moone, Noe planted vynes, and
in each daye vynes beene made,
to plante vynes it is good, after that
thou seest, thy dreame shalbe, and with
in foure dayes, it shall come to glad-
nesse, but take heede to psalmes, and
to Drysons. A chylde borne in aduer-
sitie shalbe let, he shall bee angry, and
he shall not be long of lyfe. Who that
is bound shall be loosed, that is losse
shall be found. Who that waxeth sicke
long time shall trauayle, and vnnearth
shalbe saued but dye. To wed a wyfe,
it is good. It is good eche daye to let
blood.

The xiiii. day.

The xiiii. daye of the Moone, is a
good daye and a glade. Noe bles-
sed all thinges that shalbe done, what
soeuer thou wilt doe, and shall come
to thee to heale. A dreame within sixe
B.i. Dayes

Dayes shall be, to make wedding it is good, and to goe in the waye. Aye of thy friend, or thine enemye, and it shall be done to thee. A chylde that is bozne, shall be a traytour, the sicke man shall be chaunged and ryse, and shalbe healed by medicine, to let blood it is good.

¶ The xv. day.

¶ In the xv. Daye of the Moone, Tongues were deuided, doe no worke, begin no erand, for it is a greuous day. A sicke man shall long trauaile, but hee shall escape. A dreame that thou seest nothing shall noy, but soone shall come. A chylde bozne shall dye yong, that is lost shall be founde, to let blood it is good.

¶ The xvi. day.

¶ In the xvi. Daye of the Moone, Pythagoras was bozne, the author of philosophy, to buy and

sell it is good, to tame Oxen and other Beastes. A dreame is not good after long time it shall come, and it shalbe harmefull, to take a wife and to make wedding it is good, foldes of sheepe from place to place to chaunge it is good. A chylde that is bozne shalbe of long lyfe, but he shalbe poore, forsworne and accused. A sicke man if he chaunge his place, he shall liue, to let blood it is good.

The xvii. day.

¶ In the xvii. Daye of the Moone, it is euill to doe an erand, a dreame that thou seest, after long time shalbe, or within xxx. dayes. A Childe that is bozne shalbe sely, he that is sick shalbe much greued and aryse, that is losse, shalbe found, to send children to schole, to be wedded, and to make medicine, and to take it, is good, but not to lette blood.

The xviii. day.

B.ii.

And

AND in the xviij. Daye of the Moone, is good for all thinges to be done, namely to begyn houses. And to set children to schoole, dreames are good, and shalbe done wythin xx. Dayes. Who that sicknesse hath, shall soone rise or long be sicke, and then recover, theste then done shall bee found. A knaue childe then borne shall be overcome and eloquente, provide overcomeable, and not long lyfe. A maid child than borne, shalbe chaste, laborous, senyaunte, and better in her hynder age, they shall both be marked above the knees, not so hardye thou to lette blood this day.

The xix. day.

In the xix. Daye of the Moone, is not full good, ne full euill, dreames shall come within xx. Dayes, who that hath sicknesse shall soone ryle, if hee take medicine, theste than done, shall not

not be founde: A knaue childe then borne, shalbe true, benynge, sleight, wyse, euer ware better and better in great worshippe, and haue a marke in the brow. A mayde childe then borne, shalbe right sicke: saue not payde of one man, that day is good to bleede.

The xx. day.

AND in the Twentye Daye of the Moone, Isaac blessed bys Sonne, what euer thou wilt do is good, a dreame that thou seest shall appeare, but say it to no man, to make wedding is good, to buy a manciple, it is good, to builde houses it is good, to change foldes of sheepe from place to place, it is good, and to tame beasts and to sowe seedes. A childe that is borne, shalbe a fyghter and hee shall haue many arnynges, that is losse shalbe founde, to chaunge beene it is good. A sycke man shall long wayle

or soone aryse, to let blood on euen it is good.

The. xxi. day.

Ad in the xxi. Daye of the Moone, Saule was borne, fyrst King of the Jewes, a Dreame is true, and to ioye shal pertaine within iiii. Dayes. A child that is borne shal fynde much euill, he shalbe a theefe, and witty, he shall be a traytor, and traueilous, Esau toke the residue blessing of his father, it is good to heale swyne, and other beastes, it behoueth to abstaine from gamyng thinges, to goe in the way it is good. A sicke man shalbe sick and aryse, thefte shalbe found, let no blood neyther Day nor night.

The xxii. day.

In the xxi. Daye of the Moone Joseph was borne, it is a Daye of holynesse, if thou doest any errand, thou shalt fynd it greuous, Dreames shalbe certaine

certayne and shall come to ioy. A child borne in all Days, shalbe a purchaser, merry, faire, religious, and leperous. A sicke man both late is confyrmed, and healed. Beene to chaunge from place to place it is good. A sick man shall be sicke and be healed, to let blood all Day is good.

The xxiii. day.

In the xxiii. Day of the Moone, Benjamin was borne, Sonne of the right syde, the laste sonne of the Patriarke Noe. What euer thou wilt do is good. A Dreame that thou seest, shall turne to ioy, and nothinge shall noye, and other while it was woute to fall within eyghte Dayes. To take a wyfe it is good, to make weddinges, to set foundamentes, to open newe earth, to tame Beastes, it is good. A chylde borne, shall be outcast, and many lettenges, hee shall

B. iiii.

make,

make, and in synnes he shall dye.
 A sicke man shall be sicke, and arise, it
 is good to let blood.

The xxiiii. day.

In the xxiiii. Daye of the Moone Go-
 lyas was borne, a Dreame that thou
 seest signifyeth thy heale, and nothing
 shall noye, a childe borne shall be com-
 pendious, and shall doe wonderfull
 thinges. A sicke man shall languishe
 and be healed, to let blood before the
 thirde hower it is good.

The xxv. day.

In the xxv. Daye of the Moone, our
 Lorde sente sygnes into Egipte by
 Moyses, and in eche day he passed the
 red sea, he that maketh sacramento,
 shall dye in a perillous death, beware
 dread to come, the Dreame signifyeth
 harde things, and within x. Dayes it
 was wonte to come. Early then bowe
 thine heade into the Caste. A chylde
 borne

borne shall be an euill man, many per-
 rilles he shall suffer. A sycke man shall
 sustaine iniurye, and vnnearth shall es-
 cape, it is good to let blood.

The xxvi. day.

In the xxvi. Day of the Moone Moy-
 ses dyed the red Sea. In the daye
 Ionathas the sonne of Saule was
 borne, a dead is Saule wyth his sons,
 thou shalte begin nothing, the Dreame
 shall be certayne, and shall be turned in-
 to ioye, to men Pilgrimes it pertay-
 neth to beware of spyes, of thyne en-
 emies. A chylde borne shall be full
 loueable, but neyther ritche nor pore. A
 sycke man shall trauayle and aryse, if
 he haue the Dropsye, he shall dye, to let
 blood a little it is needefull.

The xxvii. day.

In the xxvii. Daye of the Moone,
 oure Lorde rayned Hanna, to
 the

the children of Israel, what euer thou wilt do is good, be busy, for a dreame that thou seest was wont to come, eyther to good or euill. A chylde borne shalbe of long lyfe, and moste loued. and menelyche straunge, neither riche nor poore. A sycke man shall rise to life, he shall be holden in much langoure, but he shall be healed, foldes of sheepe fro place to place to change it is good, to let blood on euen is good.

The xxviii. day.

AND in the xxviii. Day of the Moone the dayes be fighting Tabernacles bene fixed in Desarte, what euer thou wilt doe is good: a dreame that thou seest shall turne into ioy, and shal come welfullich. A child borne shalbe muche loued, he shalbe holden in sicknesse, a sicke man that fasteth in infyrmitie, soone shall be saued, to let blood in the euening it accordeth.

The

The xxix. day.

AND in the xxix. Day of the Moone, the Jewes went into the lande of behest. Herode the King cutte of the childrens heades, begin nothing, the dreame shalbe certaine, and good gladnesse and ioy it signifyeth, an errande begon, it is good to fullfyll, to take a wyfe it is good, but nilte thou not to make dowers, ne wyte Testamentes. A childe borne shalbe of long lyfe, wyse, and holy, and meke, to fish, and hunt it is good, a sicke man shall not greuously be sicke, but scape, it is good to let blood.

The xxx. day.

AND in the xxx. Day of the Moone, Samuell the prophete, was borne, whatsoeuer thou wilt doe is good, a dreame that appeareth to thee certayne, and within ii. dayes thou

thou shalte see, and thou shalte fynde a red sygne in the East, within ix. dayes. A chylde borne shalbe of long lyfe and profytable, and well measured in eche thing. A syck man shal nigh come to deth, in no manner let no blud. These and many other pertaineth to men after as the course of the moone followeth.

¶ Here endeth the nature and disposition of the dayes of the Moone wyth the byrth of Chyldren. And here followeth of Saturne and what Saturne is.

Saturne.

Saturne, what is Saturne, he is the Sfyzte Planet and the wickeddeste, and he vnbeginneth the Zodyacke but once in thyrtye yeaeres, than followeth it forth in the Zodyacke by xii. sygnes, that Saturne reigneth in eche sygne ii. yeaeres & a halfe, in. vi. sygnes he raigneth xii. yeaeres. And in all the xii. sygnes he reigneth even xxx. yeaeres, and right as there are twelue sygnes in the Zodyacke, so are there twelue monthes in the yeaere, eache sygne to his month. wherfore beware before, and make purveyaunce therefore, and looke when Saturne reigneth in the iii. winter sygnes, that is to say, Capricorne, Aquarie, and Pisces, and so long those vii. yeaeres and halfe a yeaere, shalbe scarsenes and dearth of corne, fruite, Beastes, and all other thinges, for in the. iii. yeaeres signes he hath might and most power to fulfill his malice if he be not letted by neighbourhood of any good planet.

What the Thunder signifyeth in e-
uery yeare.

Thunder in January syg-
nifyeth the same yeare,
great wyndes, plentye of
corne, and battaile perad-
venture also. Thunder in
February, signifyeth that same yeare
many men, namely rich men, shall dye
in great sicknesse. Thunder in March
signifyeth that same yeare great win-
des, plentye of cornes, and debate a-
mongest people. Thunder in Aprill,
signifyeth that same yeare to be fruit-
full, and merry, and also death of wic-
ked men. Thunder in Maye, signify-
eth that yeare, neede, scarcenesse, and
dearth of cornes, and greate hunger.
Thunder in June, signifieth that same
yeare, that woodes shalbe ouercast
with wyndes, and great raging shall
be of Lyons, and wolues, and so lyke
of

of other harmefull Beastes. Thunder
in July, signifyeth that same yeare
shalbe good corne, and fruites of Bea-
stes, that is to say, their strength shall
perishe. Thunder in August, signify-
eth the same yeare, sorrowe, wayling
of many, and of most hote thinges, and
also many shall bee sicke. Thunder in
September, signifieth that same yere
great wynd, coppe of corne, that is to
say plenteous, and occasyon of folke,
that is to say, much falling. Thunder
in October signifyeth the same yeare,
great winde and scantnesse of cornes,
of fruites, and trees. Thunder in No-
uember, signifyeth that same yeare, to
be fruitfull, and merry, and cheape
corne. Thunder in December signify-
eth that same yeare, cheape
corne, and of wheate, peace
and accord among the
people.

This

This Chapter following declareth
what are the euill dayes, and for-
bodd en in the yeare. And also
which be the best bleeding
dayes in the yeare.

Wat thou well that in euery month
be two euill dayes, one in war-
ing of the Moone, and another in
the wanyng. The kalenders she-
weth them, and their howers o-
penly ynough, in the whiche dayes,
if anye folke take sickenesse, or be-
ginne anye newe thinge, it is great
grace if euer it fare well, or come to
good ende. Also there are fyfthe Ca-
niculer dayes, that is to saye, for the
xv. kalend. of August, to the nonas
of September, in the whiche dayes it
is forbidden by Astronomie to all ma-
ner of folkes, that they let them no
blood, ne take no drinckes, & also good
it is

it is to abstaine then from women;
and they shold great leches know and
keepe, and teache to other men. For
why all that time reygneeth a starre,
that is called Canicularis in latten,
a boord in English, now of this fore-
said star Canicula, the foresaide fyfthe
dayes are called Caniculer dayes, that
is to say, hore dayes; and byting as a
bytch, for the kinde of the star Cani-
cula, is boyling and brenning as fyre,
and biting as a bytch whelp, that time
the beate of the sunne; and of the star,
is so doolcet and violent, that mens
bodies at midnight, sweates as at
midday, and swelleth lightly, blooeth
and brenneth, and if they then be hurt
then be they more sicke, then at anye
other time, and right neerer dead. In
those dayes all venemous Serpentes
creepeth, flyeth, and gendreth, & so they
ouerfet hugely the ayre, in feeding of
their kind, so that many men are dead
therby,

thereby, thete agayne all the winter,
namely those dayes, a fey is good,
nighte and daye, and holesome. And
seeke such meates, and take heed of
great violent meates. Also from the xvi. kalend. of Octo-
ber, to the xvii. kalend. of November,
looke thou take no colde, for then the
powers of man, of earth, & of all things
else setten. And they maye not open
agayne till the viii. kalend. of April,
wherefore such thinges as thou takest
within the powers, that affection shall
withhold till they open, & thy cold
shall harme thee to take cold at Christ-
mas than then.

¶ To knowe how a man shall
keepe himselfe in good health.
If thou wilt keepe thee long in helth
then holde this rule, that is to saye,
slee anger, wrath, and enuie, & grieve
thee

thee to mirth in measure, trauaile sad-
lye, so that thou sweate not to muche
in the Sommer, and namely the Ca-
nicular dayes, syle al manner of strong
drinckes, and hote spices, brenning
meates, namely to haue them blandly.
Faste not to long at moone. Suppe
not to late at nighte, eate not haste-
lye, nor eate but little at once, and that
that thou eatest, chew it well, euerye
time that thou eatest, rest a little rather
after, sleepe not thou vnder meale,
namely but of these iii. months. That
is to saye, Maye, June, July, and Au-
gust. And yet the lesse that thou slepest
then the better it is: to sleepe well in
the waring of the night, and be earlie
up in the morning, tymelyer the bet-
ter. And euerye daye be ware of wic-
sed mystes, that none enter in thee
fasting, for thereof cometh great pe-
stilences & great heate. And in greate
cold and in pestilences eate much gar-

lyke euerye day. ix. Safforne chyues,
it will doe thee much good. Eate yn-
nough in winter, eate ynough in Aler,
but eate but little in Sommer, looke
thy meate be well seasoned in Haturest
beware of frutes, for they are not
good, if it be giuen thee for medicine,
of all manner of meates, sodden is the
best, eate not to many hote spices, nor
eate but little at once, for better it were
to eate. vii. times on the day, then onte
thy fyll, fleshe is more nourishinge
then fysh, eate not to muche sowre
meates nor salte, for they will make
thy bones sore: looke thy drinke be
not to newe, ne to olde, sweete pow-
dred meates be mooste holesome. Of
al thinges take measure, and no more,
for in measure restes vertue.

And that Sayntes did
holde them to.

¶ To

¶ To knowe what perrillous dayes,
come in the chaunge of
euery Moone.



In the chaunge of euery
Moone be ii. dayes in the
which, what thing soeuer
is begon, late or neuer, it
shall come to good ende,
and the dayes be full perrillous for ma-
ny thinges.

In January, when the Moone is
iii. or iiii.

In february. v. or vii.

In March. vi. or vii.

In Aprill. v. or vii.

In May. viii. or ix.

In June. v. or x.

In July. ii. or viii.

In August. vii. or xii.

In September. viii. or xiii.

In October. v. or xii.

¶ iii.

In

Moffet J. Del. pp. 6
Do. mylyn y. m. 1584
from G. B. 1584

In Nouember. v. or. ix.

In December. iii. or. vii.

Astronomers sayeth, that vi. Dayes in the yeare are perilous of Death. And therfore they forbid men to be let blood on them, or take any Drinckes. That is to saye.

The thirde Daye of the Moneth of Ianuary.

The fyrste Daye of the Moneth of July.

The seconde Daye of the Moneth of October.

The last Daye of the Moneth of Aprill.

The first Day of August.

The laste Daye going oute of December.

These vi. Dayes wyth greate Diligence oughte to be kepte, but namely the latter iii. for all the waynes are then full. For then whether man or beaste be knit in them, wythin vii. Dayes,

Dayes, or certainly wythin xlii. Dayes they shall dye; And if they take anye Drinckes wythin x. Dayes, they shall dye; And if they eate anye goose in the xlii. Dayes wythin xl. Dayes they shall dye. And if anye chyld be borne, in the xlii. latter Dayes, they shall dye a tormented Death.

Astronomers, and Astrologers, sayeth, that in the beginning of March the vii. night to the xlii. Daye, lette thee blood of the right arme; And in the beginning of Aprill, the xi. Daye, on the lefte arme; And in the end of May iii. or vi. Daye, on whether arme thou wilt. And thus of all that yeare, thou shalte fykerly be warish from the feuers, and from the falling goote, and from the fyfter goote, and from losse of thy sight.

Bial magest in sente loqui of Ptholomei.

The mans body is ruled by a certaine signe of the Zodyack.

C.iii.

where

wherefore as sayeth Atholomenus in the place of bone. If thou be sycke in any limbe, Doe no medicine vnto that lymbe, when the Moone is in the sygne of that lymbe, for it shall rather hynder, then fourther. And namely flee blood letting, at that tyme of those lymbes. Thus shalte thou knowe whiche sygnes reigneth in whiche lymbes.

The Bull reigneth in the neck, and in the throte ouer all.

The Gemuse reigneth in the shou- ders, armes, and handes.

The Creues or Lobster, reigneth in the brest stomacke, and lymbes, arte- ries, the mylte, heart, lyuer, and gall, and those iii. be the signes of Uter.

The Lyon reigneth in the backe, syde, bones, sinewes, and gristles.

The Mayde reigneth in the wombe Myddyse, and Guttis. And also she reygneeth, other whyle in the sto- macke,

macke, lyuer, gall, and mylte, and other nutrice lymbes, beneath the mid- dyse.

And the Crab in the heart, lunges, and arteries, and other lymbe lymbes, about the middyse, and those three signes are in Summer.

The Ballaunce reigneth in the na- til, and in the reignes, and the lower partes of the wombe.

The Scorpio reigneth in the blad- der, in the arse, and in other prey hart- nys, and in the mayes.

The Sagittaries reigneth in the thyes, and buttocks, and these three are signes of harvest.

The Capricorne reigneth in the knees.

The Aquarie reigneth in the legges and ancles.

The Fyhe reigneth in the feete, and those three be the sygnes of wynter.

Saturne, Iupiter, Mars, Sol,
Venus, Mercury, and Luna.

Saturnus is cause of death, death,
and peace.

Iupiter is cause of long peace, rest,
and virtuous living.

Mars is cause of warre, debate,
and hatred.

Sol is cause of life, health, and
waring.

Venus is cause of love, love, and
delight.

Mercury is cause of much speche,
warre, and flight.

Luna is cause of moystenes, great
waters and byoleine floodes.

Saturne howe is good and strong
to doe all thinges that asketh strength

to do, and to noughte else save to bat-
tyle, for it is wonderous euill, that

man or woman, that hath that starre
Saturne to his plannet, he is melan-
colious, black, and goeth swiftely, he

hath

hath a boyde heart, woked and bitter
as worme woodde, he will lightely be
wroth, he is langorous, wittie, couetous
and pious, he eateth hastily and is
false, and most whas louing to be, and
hath shining eyes as a cat, he hath in
the forehead a marke or a wounde, of
fyr, he is poore, and his clothes are
rent into a tyme, and thus he hath o-
pen synges, and all his conuysion is by
other mens possessions, and not by his
owne.

Iupiter howe is good in all thin-
ges, namely to peace, love and ac-
corde. Who that hath this starre
to his Planet, he is langorous, and
dye, and goeth a large pace, neither
to swift, nor to slowe, his stature is
seemely, and shyninge, he hath
a fayre bylage, long eyes, seemly
fayre lippes, fayre heares, and a shi-
ning broade face, fayre beames,
his clothes are good and stronge,
he

he is sweete, peaceable, and soft.

Mars hower is euill, and not full euill, it is better by night then by daye. For it is Marsculpne on the night, and Femynine on the daye. It is good to doe any thing, but wyth greate strength, by nighte it is good to enter battayle, and also by daye, but not so much good as by nighte. Who that hath this starre to hys Planet, hys making is of good defence, and often tymes his face is red with blood, hys face is small and sotell, and laughing, and he hath even as a Catte. And all the dayes of hys lyfe, he wyll accuse many men of euill, hee hath a wounde of a sword in his face, he is moste Colericke. And thus he hath open signes.

Sell hower is worste of all other howers, no man in this hower maye do his will saue kynges, and Lordes, and that wyth greate strength. Who that

that in this hower entreth battayle: hee shall be deade there. Who that hath this starre to his Planet. He hath sharpe eyes, greate speeche, and wicked thoughtes in hys heart, he is wicked and auarous, neyther whyte nor blacke, but betwixte both, hee hath a marke in the face or a wounde, and hath a wound in hys body of fyre, and he is right wicked and grudging in hys deedes.

Venus hower is good in all thinges, and it is better on nyghte than on daye, euer till myddaye, at midday it is not good, for the sunne couereth it. On Sunday the ix. hower is Venus hower, sue not then to anye Lord ne potestate, for if thou doe thou shalte fynde him wrothe. Who that hath this starre to his Planet, namelye if he be borne by night in Venus hower, he is whyte and hath a rounde face, little foreheade, rounde beard, he

he hath a myddle nose, and myddle heeres of even, he is laughing and lentigious, and he hath a marke in the face, hys making is fayre and playne, and oft tymes his nether lip is greater then the ouer. And who that is borne vnder Venus, when she is not in full power, he hath a sharpe nose and somewhat crooked, fayre heeres, softe eyes of running water, he is a singer, he longeth much of games, and loueth them well, and his tales be sweete.

Mercurious hower from the beginninge to the middle, is good in all thinges, and from the middle to the ende it is harde, and it is not much better on nighte then on day, and eche tyme of the nighte and daye hee standeth before the Sunne or behynde, therefore hee hath hys power muche more by nighte then by daye, from mozne to the fyfte hower of the day, he hath his power, and from thence to the

the nynt, he hath no power. And who that hath this starre to hys planet, he hath a sharpe stature, and a sharpe long face, long eyenlong nose, great heeres of hys eyes, and thicke, narrow forehead, long beards, thynne heere, long armes, long fingers, long feete, long battrell of the heade, he is merke and loneable, and he will doo eche thing to certayne space, hee is more whyte then blacke, and ofte tymes ryghte whyte, and hee hath greate shoulders. And who that is borne vnder Mercurious, when he is not in his full power.

That is to saye. From the fyfte hower of the daye, to the nynt, he is black and dy, he hath crowded teeth, and sharpe, he hath a wound in his body wyth fyre, he is scorched wyth wandes or smitten wyth a sword, and men sayeth on him an euill name, of euill tales, and of manslaughter.

The

The Moones power is ryght good
and righte euill from the fourth day,
to the xviij. it is good, namelye to all
those that are borne in it, and from the
xviij. daye to the xx. daye, it is some-
what good, but not so good: & from the
xx. day, to the xxviij. day it is euill, name-
ly to all those that are borne in it.
Who that hath this star in his Planet
and borne therevnder, when it is in
full power, he hath a playne face, and
pale, sometyme lentigious, and doeth
his willes to men, he hath somewhat
seemely semblaunce, and he is ryche,
he hath meane stature, neyther to
long nor to shorte, he hath strayghte
lyppes, and hollowe eye. Who that
is borne vnder this starre, when it is
not in full power, he hath a strayghte
face and dye, and malicious, he hath
little teeth, and Albugine, that
is to saye. A whyte
strike in the eare.

The

The nature and conditions which
is found comprehended in man.

Naturally a man is hardye as the
Lyon. i.

Wise and worthy as the Oxe. ii.

Large and liberall as the Cocke. iiii.

Avaricious as the Dogge. v.

Hardy and swifte as the Harte. vi.

Debonayre and true as the Turtle
Dove. vii.

Malicious as the Leopard. viii.

Wise and tame as the Dove. ix.

Dolorous and guilefull as the Fox. x.

Simple and milde as the Lambe. xi.

Shrewde as the Ape. xii.

Light as the Horse. xiii.

Soft and pittifull as the Beare. xiiii.

Deare and precyous as the Oly-
phant. xv.

Good and holesome as the Unpa-
corne. xvi.

Wyle and flouthfull as the Ass. xvii.

Wise. xviii.

Wise. xix.

Wise. xx.

Wise. xxi.

Wise. xxii.

Fayre and proud as the Pecoock. xviij.
 Glotinous as the Wolfe. xix.
 Enuyous as a Bytch. xx.
 Rebelle and inobediente as the Nigh-
 tingale. xxi.
 Humble as the Pigyon. xxii.
 Fell and foolish as the Oustrich. xxiii.
 Profytable as the Dysmyre. xxiiii.
 Dissolute and Vacabounde, as the
 Goate. xxv.
 Spitefull as the Whesant. xxvi.
 Softe and meeke as the Chiken. xxvii.
 Moueable and varying, as the
 Fylhe. xxviii.
 Lecherous as the Boze. xxix.
 Stronge and puissaunte, as the Ca-
 mell. xxx.
 Craytour as the Mule. xxxi.
 Adusyed as the Mouse. xxxii.
 Reasonable as an Aungell. xxxiii.
 And therefore he is called the little
 world, or else he is called all creatures,
 for he doth take parte of all.

There

Here followeth the Description of
 the foure Elementes, and of the
 iiii. Completions.

I Doe thee to wytt that in
 ech man & woman reyg-
 neth ech planet and euery
 signe of the Zodiack, and
 euery prime qualities, and
 euery Elemente, and euery complecti-
 on, but not in euery lyke, for in some
 men reigneth one more, and in some
 reigneth another, and therefore men
 be of dyuers manners, wherfore good
 it is that we see shortly the kinde of
 those primes qualities, and so forth on
 the others.

Of the foure Prime qualities
 and what they are.

D.ii.

Foure



Pure Pryme qualities
there bee . That is to
saye, moystenesse, hote-
nesse, dryenesse, be two
contraries , and there-
fore the may not nigh together wyth-
out a meane, for the hotenes on the one
side bindeth them together, & coldnesse
on the other syde . Also hotenesse and
coldenesse are two contraries , and
therefore they maye not nigh toge-
ther, wythout a meane , for the
moystenesse on the one syde, byndeth
them together . And dryenesse on the
other, moystnes is cause of euery thick
substaunce, and of euery sweete taste.
And there agayne drynesse is cause of
euery thin substaunce, & of euery soure
stinking taste . And also hotenesse is
cause of euery red coulour, and large
quantitye. There agayne coldenesse is
cause of euery whyte coloure and little
quantitye.

quantitye.

Combyne . That is to saye knitte
these fower Pryme qualities, alter
these iiii. combinacions, that is to saye,
knittinges, and then they will holde
iiii. Elementes, that is to saye . The
Ayre moyst and hote. The fyre hote
and drye . The earth drye and colde.
The water colde and moyste . The
Ayre and the Earth, are two con-
traries, and therefore they maye not
nigh together, but as fyre byndes
them on the one side betweene them.
And the water on the other syde be-
tweene them . Also fyre and water,
are two contraries, and therefore
they maye not nigh together, but
as the Ayre betweene them byndes
on the one syde . And the Earth be-
tweene byndeth them together, on
the other side. The fyre is sharp, sub-
till, and moueable . The Ayre is sub-
till, moueable, and corpulent, and dull.

D.iii.

The

The Earth is corpulente and thicke. The water is moueable, corpulente and dull. The Earthe is corpulente, dull, and unmoueable, righte as an eggshell, vnyngose a thin skin. And that skin vnyngose the whyte, and in the middeste of the yolke, is a little tender hole, righte so the fyre vnyngose the Ayre, ten times more, and ten tymes. Then the Ayre vnyngose the water ten tymes more, and ten tymes tyme then the water, The water vnyngose the Earth ten tymes more, and ten tymes tyme than the Earth. In the hearte of the Earthe is the Senter of the worlde. That is to saye, the middeste poynte. And in euery Senter is hell. And there agayne aboute the fyre, are the starres, and aboute them is heauen Chri-
stalin, that is to saye, waters of all blisse, departed in it. ordes of Ang-
gels, then is Heauen in the higheste
rowmes,

rowmes, and largest. And there a-
gayne is Hell in the lowest, narrowest,
and straightest.

Right as there be iiii. Elementes, so
there bee fower Complexions, accor-
ding in all manner qualities, to these
fower Elementes.

The fyrst is Sanguine, that is to say
blood, gendzeth in the lyuers, lymbe,
and lyke to the Ayre.

The second is Choler, gendzeth in the
Gall, and lyke thereto. And it is accor-
ding to the fyre.

The thyrde is Melancholye, gende-
red in the mylte, and lyke to the Dreg-
ges of blood, and it accordeth to the
Earth.

The fourth is Flumes, gendered in
the Lungen, lyke to galte, and it ac-
cordeth to the water. A Sanguyne
man much may, and much coneyteth,
for he is moyst and hote.

A Chollerycke man, muche co-
ueyteth
D.iiii. ueyteth

ueypteth and little maye, for he is hote and drye.

A Melancholious man, little may and little coueyteth, for he is drye and colde.

A Flumaticke man, little coueyteth, and little may, for he is colde and moyse.

A Sanguine man is large, louing, glade of cheare, laughinge, and rud-dye of coloure, stedfast, fleshye, ryghte hardye, mannerly, gentle, and well nourished.

A Choloricke man is guilefull, false and wrathfull, traytours, and right hardy, quint, small, drye, and black of coloure.

A Melancholypous man, is enuyous, sorry, couetous, harde, and false, holdining, guilefull, dzedfull, slothfull, and cleare of colour.

A Flumaticke man is slomery, sleepey, slowe, sleightfull, and muche spetting,

spetting, dull, and harde of wyrt, fat bylage, and white of coloure.

Of the iiii. quarters of the yeare, and of the iiii. complections, and what they are.

In the yeare bee foure quarters, ruled by these foure complections, that is to say. Ver, Sommer, Haruest, and wynter. Ver hath iii. moneths. That is to say, March, April, and Maye. And it is sanguine complection. Sommer hath also iii. monthes. That is to saye, June, July, and August. And thys quarter is cholerick complection. Haruest hath also iii. monthes, that is to say, September, October, Nouember, and this quarter is Melancholius complection. Winter hath also iii. monthes,

monthes. That is to saye, December, January, and February, & thys quarter is flumaticke complexion.

Eche day also these fower complections reigneth, that is to say, from three after midnight, vnto ix. reigneth sanguine, and from ix. after midnichte, to three after midday, reigneth chollick, and from iii. after middaye, to xi. after middaye reigneth Melancholy, and from ix. after midday, to iii. after midnight reigneth fleume.

Also in the fower Quarters of the worlde reigneth these fower complections. That is to saye, Sanguyne in the East. Chollericke in the South. Melancholy in the west. And fleume in the North.

Also the fower complections reygne in fower ages of man. That is to say. Choller in Childhode. Sanguine in manhood. flume in age. And Melancholius in old childhoode. If from the

the byrth, to xiiii. yeare full done, manhode is from thence to xxx. yeare age. From thence to l. yeare. And olde from thence to lxxx. yeare, and so forth to Death.

Also these fower complections reigneth in fower partes of mans body.

Choller reygne in all the soulet limbes, from the breast vpward.

Sanguyne reigneth in all small limbes. Also from the middryfe to the welsand.

And flume reygne in all nourysshing limbes, also from the reynes to the middryfe.

And Melancholy reygne in all the limbes, from the reignes downewarde.

Wherefore euery mans byrne is cast in fower, that is to saye, Corkill, Superfice, Myddest, and grounde, euery partye of the byrne to hys parte of mans bodye. And therefore to fower thinges

things in euery wyne wee must take heedz, that is to saye, Substaunce, quantitie, Choler, and contente, three Substaunces there are: That is to say, thicke, thin, and middle.

Thicke Substaunce betokeneth much moystnes.

Thinne substaunce betokeneth much drynes.

And myddle substaunce betokeneth temperaunce.

Also iii. Quantities bee in Wyne. That is to saye, Much, Little, and Meane.

Much quantitie betokeneth greete colde.

And little quantity betokeneth great heate.

And meane quantitie betokeneth temperaunce.

Also take heede to the taste whether it be sweete or not.

Sweete taste betokeneth health.

And

And other taste betokeneth sykenesse.

Also in Wynes be xx. coloures, of the which the fyfte ten betokeneth colde, and the other ten betokeneth heate.

The x. coloures that betokeneth cold are these.

The fyft is blacke, a darke cole and commeth of lyued going before.

The seconde lyke to leade, and those two betokeneth mortification.

The thyrde is whyte as cleare water.

The fourthe is lacktike, lyke to whay.

The fyfte is caropole, lyke to graye russet, or to Camels heare.

The sixt is yelow lyke to salow leaues falling of trees, and those liii. coloures betokeneth indigestion.

The seuenth is subpale, that is to say not full pale.

The

The eyght is pale, lyke to some sodden fleshe.

The nyynth is Sublitryne, that is to say, fullitryne.

The tenth is sytryn, lyke to a pony-
siter, or to right yelow flowers.
And these fower coloures betokeneth
beginning of Digestion.

Nowe we haue seene the coloures
which betokeneth colde. So we will
see the other ten whiche betokeneth
heate.

The fyrst is Subryse, that is to say,
not full russe.

The seconde is russe, lyke to fyne
Golde.

And those two coloures betokeneth
perfecte Digestion. So the byrne be
middle of substance, myddle of quan-
tity, sweete of taste, and without con-
tentes.

The thyrd is subryse, that is to say ful
redde.

The

The fourth is redde, lyke Saffron
durte.

The fyfte is subrugund, that is to say
not full rubugund.

The syxte is rubygunde, lyke a
strong flame of fyre. And these fower
coloures betokeneth passing of Dige-
stion.

The seuenth Anopose, like to whyte
wyne.

The eyght is kinanos, lyke to rotten
blood. And these two betokeneth a-
dustyon.

The ninth is greene, as the cole
stocke.

The tenth is blacke, as a cleare
blacke horne. And thys blacke com-
meth of greene going to fore. And
these two betokeneth adustion and
death.

In Wyne be eyghtene contentes.
That is to saye, Serkell, Ampull,
Graynes, Clowdes, Scume, At-
terer,

terer, Fatnes, Humer, Blood, Grauell, Heres, Schlos, Bran, Crynosdole, Sperme, Dust, Eskes, Sedy-men, or Apostas.

The Serkle, sheweth all the qualites of the head.

Ampull, that is to say creme, sheweth also the brayne disturbed.

Graynes betoken of remne, and glutte.

Clowdes sheweth vyce, of the small limbes.

Scumme, that is to saye fume, sheweth ventositie, and often the Jaundyes.

Atterer that is to say quiter, sheweth vyce of the reynes. The bladder, or of the lyuer.

Fatnesse as oyle droppes, sheweth wasting and dissolucion of the bodye, namely of the loynes.

Humer, lyke glet, or like drestes, of blood, or rotten Gall. it sheweth vice

vice of the middyle, or about or beneath.

Blood sheweth vice of the liuer, or of the reynes, or of the bladder.

Grauell sheweth the stone.

Heres sheweth the dissolucion, of the fatnes of all the body, of the reynes namely.

Schlos and branne, sheweth the thirde spyce of feueretyke inurtable.

Sperme, that is to saye mankind, sheweth to much lechery.

Dust sheweth the goote, or a woman conceived.

Eskes the preuye harneis to be greased.

Sedymen, that is to say, clods in the ground of the byne, or breaking bywarde

The Cykle is called Apostas. That is to saye, the ground, and it hath mooste sygnification of all
E.i. and

and namelye of the lower parties.

Of every mans bodie, bee fower principall lymbes, that is to saye, soulet lymbes, small lymbes, and nourishing lymbes, and gendring lymbes.

Soulet lymbes, be the braynes, and all that are there aboute, do bene to the weland.

Small lymbes be the hearte, and the lunges, and all that be aboute them, betwixte the weland and the middryfe.

Nourishing lymbes, be the liver, Mylke, Gall, and guttes, and all that be about them, betweene the weland and the Middryfe, and the Keyngnes.

Gendring lymbes, be the reygnes, bladder, preuie harneys, & the lymbes about, fro the reygnes downwarde.

Also

Also here followeth an A.B.C. whereby thou mayest knowe of what Planet every man is.



C. 1. J. S. 1. B. R. 2. D. K. 2. C.
L. 3. D. M. 4. C. D. 6. W. 2. L. 7
J. 8. P. 1. E. 9.

¶ Departe this by 9. into a hundred. And 1. or 8. be over, then the Sunne is hys Planet, if 2. or 9. be over, then Venus is hys Planet: If 3. be over, then he is of Mercury: If 4. be over, then he is of the Moone: If 5. be over, then he is of Saturnus: If 6. be over, then he is of Iupiter: If 7. be over, then he is of Mars.

¶ Adam. 31. Andzen. 12. Aldon. 25. Rufos. 12. Benasser in. 92. Betus. 9. David. 9.

¶ Also here followeth another A.B.C. to knowe by, of what sygne in the Zodyack every man is, that is to say, vnder which sygne he is bozne, and to whyche sygne he is moste lyke. Also here by thou mayest knowe hys fortune, and the momente in the

C. ii.

which

The Booke of knowledge.

whiche he shall dye. Also here by thou mayest knowe thy fortune, and infortune of manye thinges, Townes, Cities, and Castles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 24. G. 3. H. 20. I. 10. K. 13. L. 42. M. 12. N. 22. O. 21. P. 21. Q. 24. R. 27. S. 22. T. 91. U. 13. V. 20. W. 20. X. 7.

If thou wilt knowe by thys A. B. C. anye man as it is sayde before, take hys name and hys mothers name. And also if thou wilt knowe of anye Towne, by thys A. B. C. as it is sayde before, then take that Townes name, and the name of the Cyttye of Jerusalem, for that is the mother of all Townes, and then account the letters of the names, by the number of thys A. B. C. and when thou haste all done, departe it by 28. and if 1. or 2. be ouer, then that that thou seekest longeth to the Weather: and if 3. or 4. or 5. be ouer, then that that thou seekest longeth to the Bull, and if 6. or 7. be ouer, then longeth it to the Remuse, and if 8. or 9. be ouer, then longeth it to the Crabe, and if 10. or 11. or 12. then longeth it to the Lyon, and if 13. or 14. then longeth it to the Virgine, and if 15. or 16. be ouer, then longeth it to the Balance, and if 17. or 18. or 19. then longeth it to the Scorpyon, and if 20. or 21. then longeth it to the Magitarie, and if 22. or 23. then longeth

The Booke of knowledge.

geth it to the Capricorne, and if 24. or 25. then longeth it to the Aquary, and if 26. or 27. or 28. then longeth it to the Fyfte.

Another Alphabet.

Depart anye thing in 7. by the proper name of these letters: A. will tell, whiche of the 7. it is, by the ouer number diuided by 9.

A. 3.

B. 3.

C. 8.

D. 4.

E. 5.

F. 13.

G. 2.

H. 6.

I. 2.

K. 3.

L. 25.

M. 23.

N. 2.

O. 25.

P. 98.

Q. 4.

R. 12.

S. 56.

T. 2.

U. 13.

V. 34.

W. 5.

X. 15.

Y. iii.

Z. 10

The Booke of knowledge.

To knowe the weather that shall
bee all the yeare, after the chaunge
of euerye Moone, by the
Dyyme Dayes.



Sundaye Dyyme, drye
weather.

Munday Dyyme, moyst
weather.

Tuesday Dyyme, colde
and wynde.

Wednesday Dyyme, meruaylous.

Thursday Dyyme, fayre and clere.

Fryday Dyyme, fayre and fowle.

Saturday Dyyme, rayne.

A Rule to knowe bypon what
Letter, what hower, and
what minute, as fol-
loweth.

Dyyme

The Booke of knowledge.

Dyyme bypon howe mynutes.

A 29. 9.

B 4. 5.

C 13. 1.

D 20. 18.

E 18. 12.

F 21. 4.

G 13. 20.

Heremoze thus reigneth these
seuen planets. first reigneth
Saturne, then Jupiter, then
Mars, then Sol, then Venus, then
Mercurie, and then Luna, Saturne

is

is Lord on Saturday, Jupiter is lord on Thursday, Mars is Lord of Tuesday, Sol on Sunday, Venus on Friday, and Mercury of Wednesday, and Luna on Monday. Saturne, Jupiter, Mars, Sol, & Mercury, is masculine. That is to say Mankinde, Venus, and Luna, are feminine, that is to say womankind. Saturne, Mars, and Luna, are euill Planets, Jupiter, Sol, and Venus, be good Planettes, and Mercury is chaungeable.

On Saturdaze the fyrste hower after midnichte reygneeth Saturne, the seconde hower Jupiter, the third hower Mars, the iiii. hower Sol, the v. hower Venus, the sixe hower Mercury, the vii. hower Luna. And then agayne Saturne the viii. hower, and Jupiter the ix. hower, Mars the x. hower, Sol the xi. hower, Venus the xii. hower, Mercury

the xiii. hower, and Luna the xiiii. hower. Then agayne the thyrd of day time. Saturne the xv. hower, Jupiter the xvi. hower, Mars the xvii. hower, Sol the xviii. hower, Venus the xix. hower, Mercury the xx. hower, and Luna the xxi. hower. And then agayne the iiii. tyme, Saturne the xxii. hower, Jupiter the xxiii. hower, Mars the xxiiii. hower. And then beginneth Sol, in the hower after midnichte on the Sunday, Venus the second hower, Mercury the thirde hower, Luna the iiij. hower, Saturne the fyfte hower. And so forth hower by hower, and Planet by Planet, in order as they stande. Eche Planet to hys owne daze, reygneeth euermore certayne, the fyrste hower, the viii. hower, the xv. hower, and the xxii. hower. And so fourth euermore one after another. And nexte after that reygneeth the Planet that

The Booke of knowledge.

that is nexte in order, as thus, Sa-
turne, Iuppter, Mars, Sol, Venus,
Mercurius, and Luna.

Of the moste best and profitablen
dayes that be in the yeare; to let
blood.



In the beginning of March
that is to saye, the vi. and
the tenth daye thou shalt
drawe out blood of the
right arme.

In the beginnunge of Aprill, of the
lefte arme, and that in the xi. daye, for
the sight. In the ende of Maye, of
which arme thou wylte, and that a-
gayne the Feuer, and if thou so doest,
neyther thou shalt lose thy sighte, nor
thou shalt haue no feuers, how long
thou lyuest.

¶ Quot

The Booke of knowledge.

¶ Quot retinente vita et non mortis Imago
Si semper fuerint viuens morietur et infra.

Godhap. Epithap. Epithap.

1.	13.	
2.	14.	24.
3.	16.	26.
4.	17.	23.
6.	18.	27.
11.	8.	10.
	20.	

¶ Est vesper Eplaton de ampulle.
Philosophic.

5.	19.	
7.	21.	28.
9.	22.	29.
12.	25.	39.
15.		

Best.

Best.

Wise.

Wise.

Sorrow.

Death.

Requies.

Hope.

Collige per numeroes aliquid cupis esse phan-
dre Iunge simullatum feriaque Diem.

A.iii.

B.vi.

C.xii

D.xx.

E.xxvi.

F.xv.

G.iii.

H.xv.

I.xxi.

K.xv.

L.xxii.

M.xx.

N.xiiii.

O.xvi.

P.iii.

Q.xix.

R.xxviii.

S.iii.

T.vi.

U.vi.

V.iii.

Sunday.

Monday.

Tuesday.

Wednesday.

Thursday.

Friday.

Saturday.

xix.

xxii.

xv.

xx.

xi.

xv.

xxvi.

Thus endeth the Speare of
Platon.

who

Who so ever in the vii. Daye of
Marche lettereth him blood in
the righte arme, in the leuenth
Daye of Aprill in the left arme,
he shall not lose the sight of his eye.
And in the fower or fyfte last Daye of
Maye, in both armes be letten blood,
he shal haue no feuers.

Who so ever in the fyfte Day of each
moneth falleth into anye infyrmitie,
the thyrde day ensuing is to Dred, which
if he passe, he shall escape tyll thirtie
Dayes.

Who so falleth in the seconde Day, is to
Dread which if he passe, though he long
be sick, he shalbe deliuered.

He that falleth in the thirde Daye, at
nerte shalbe deliuered.

He that falleth sycke in the iiii. Daye,
he shall bee greuouslye to the xxviii.
Daye, whiche if hee passe, he shall
escape.

Hee

He that falleth the fyft Daye, though he suffer greuously, he shall escape.

He that falleth in the sixte Day, though he seeme to be healde, neuer the latter in the fyfte Daye of the other moone, he shall be deade.

He that falleth in the vii. Daye, wythout grieve he shall be deliuered.

He that falleth the viii. Daye, if he be not whole at the xii. Daye, he shall be deade.

He that falleth in the ninth Daye, though it be wyth great grieve, he shall escape.

He that falleth in the x. Day, wythout doubt he shall be deade.

He that falleth in the xi. Daye, he shall be deliuered the next Day.

He that falleth in the xii. Daye, but if he be deliuered wythin two Dayes, within xv. he shall be deade.

He that falleth in the xiii. Daye, tyll the xviii. Dayes he shall be sycke, which
if

if he passe, he shall escape.

He that falleth in the fourteene Daye he shall dwell till the xv. and so he shall escape.

He that waxeth sycke the xv. Daye, but if he recouer wythin xviii. Dayes, he shall be dead.

He that falleth in the xvi. Daye, though he be greued till xxiii. Dayes, till the xxviii. Dayes he shall escape.

He that falleth in the xvii. Day, he shall dye the x. Day.

He that falleth sick in the xviii. Daye, soone shall bee healed.

He that falleth in the xix. Daye, also shall escape.

He that falleth syck in the xx. Daye, in the v. Daye he shall escape, but neuerthelesse, in the moneth following he shalbe dead.

He that waxeth sycke in the xxi. Day, but he runne into perrill of death within x. Dayes of that other moneth,
he

he shall be Delyuered
He that waxeth sicke in the xii. Daye,
but he runne into perill of Death with-
in ten Dayes of that other moneth, he
shall be Delyuered.

He that falleth in the xiii. Daye,
thoughe it be wyth greuousnesse of
payne, in the other moneth, he shall bee
Delyuered.

He that falleth in the xiiii. Daye, in
the xv. Daye he shall bee Delyuered,
but neuerthelesse in the moneth follo-
wing he shall be Dead.

He that falleth sycke in the xvi. Day,
thoughe he suffer a little, neuerthelesse
he shall escape.

Hee that falleth in the xvi. Daye,
thoughe he suffer to the outpassing,
neuerthelesse in that other moneth, he
shall be Delyuered.

Hee that falleth in the xvii. Daye, it
manasseth Death.

He that falleth in the xviii. Daye,
it

it manasseth Death,

He that falleth the xix. Daye, little
and little in that other month, he shall
be Delyuered.

He that falleth sicke in the xx. Daye,
it is Doubte whether hee passe anye of
these.

Also he that waxeth sicke in the xxi.
whether hee shall escape, it is vn-
knowne.

Here followeth the nature of the
ii. Signes.



Aries is hote and drye,
nature of the fire, and
gouerneth the heade &
face of man, & is good
for bleeding, when the
Moone is in it, saue in
the party that it gouerneth and ruleth
Taurus is euill for bleeding.

Taurus is drye and colde, nature
of earth and gouerneth the necke and
I. J. the

the knot vnder the throte, and is euill for bleeding.

♊ Gemini is euill for bleeding.

Gemini is hote and moyst, nature of the ayre, and gouerneth the shoulders, the armes, the handes, and is euill for bleeding.

♋ Cancer is indifferent for bleeding.

Cancer is colde and moyst, nature of water, and gouerneth the breast, the stomacke and the milke, and is indifferent, neyther to good nor to badde for letting of blood.

♌ Leo is euill for bleeding.

Leo is hote and drye, nature of fyre, and gouerneth the back and the sides, and is euill for blood letting.

♍ Virgo is indifferent for bleeding.

Virgo is colde and drye, and nature of the earth, and gouerneth the wombe, and the inwarde parties, and is neyther good, nor euill for bleeding, but betweene both.

♎ Libra

♎ Libra is right good for bleeding.

Libra is hote and moyste, nature of the ayre, and gouerneth the nauill, the reynes, and the lowe partes of the wombe, and is very good for bleeding.

♏ Scorpio is indifferent for bleeding.

Scorpio is colde and moyst, nature of the water, and gouerneth the members of man, and is neyther good nor bad for bleeding, but indifferente, betweene both.

♐ Sagittarius is good for bleeding.

Sagittarius is hote and drye, nature of fire, and gouerneth the thighes and is good for bleeding.

♑ Capricornus is euill for bleeding.

Capricornus is colde and dry, nature of earth, and gouerneth the knees, and is euill for bleeding.

♒ Aquarius is indifferent for bleeding.

Aquarius is hote and moyste, nature of ayre, and gouerneth the legges and is neyther good nor euill for bleeding.

f. ii.

Pisces

Disces is indifferente for bleeding.
Disces is colde & moyst nature of water and gouerneth the feete, and is neyther good nor euill for bleeding, but indifferent.

No man ought not to make incision nor touch wyth yron the members gouerned of any signe, the day that the Moone is in it, for feare of the greate effusyon of blood that mighte happen: Nor in like wyse when the sunne is in it for the great daungers and perrill that might follow thereof.

Here followeth the Anathomie of the bones in mans body, and the number of them, which is in all ii. C. and xlviii.

At the top of the head is a bon that couereth the brayne, the which Ptholomeus calleth y Capitall bone. In the scull be two bones, which bene called parietalls, that holdeth

holdeth the brayne close and stedfast. And more lower in the brayne, is a bone called the crowne of the heade, and on the one syde and on the other, bene two holes wythin the whyche is the pallays or roofe bone. In the part behynde the head bene iiii. lyke bones, to the which the chayne of the necke holdeth. In the nose ben ii. bones. The bones of the chafes aboue be xi. and of the neyther iaw ben ii. aboue the apposite of the brayne, there is one behynde named collaterall. The bones of the teeth be xxx. eyght, before iiii. aboue, & iiii. vnderneath, sharpe edged for to cut the morsels, and there is iiii. sharpe ii. aboue, and ii. vnderneath, and ben called conines, for they be lyke conies teeth. After that bene xvi. that be as they were homers or grindinge teeth, for they chewe and grynde the meate the whiche is eaten and there is iiii. aboue on euery syde, & iiii. vnderneath.

neath. And then the iiii. teeth of sappye
ence on euery syde of the chafte, one
aboue and one vnderneath. In the
chin from the head downewarde bene
xxx. bones called knottes or ioyntes.
In the breste before bene vii. bones,
and on euery syde xii. rybbes. By
the necke betweene the head and the
Shoulders, bene ii. bones named the
sheres, and ben the ii. shoulder blades.
From the Shoulder to the Elbow, in
ech arme is a bone called the Adiutor,
from the Elbow to the hande bone, e-
uery arme ben ii. bones, that ben called
Cannes, in eche hand bene viii. bones,
aboue the palme bene iiii. bones which
bene called the Combe of the hande.
The bones in the fingers in ech hande
xv. in euery finger thre. At the ende of
the ridge ben the huckle bones, whete-
to bene fastened the two bones of the
thighes, in eche knee is a bone called
the knee plate.

From

From the knee to the foote in eche leg,
ben ii. bones called canes or marybo-
nes. In each foote is a bone called the
angle or pin of the foote, behynde the
angle is the heele bone in ech foote, the
which is the lowest parte of a man.
And aboue each foote is a bone called
the hallowe bone. In the plant of ech
foote bene fower bones. Then ben the
combes of the fete in ech of the which
ben fyue bones, the bones in the toes
in each foote bene the number of xiii.
Two bones ben before the belly, for
to holde it stedfast with the two bran-
ches. Two bones ben in the head be-
hynd the eares, cald oculares, we reken
not the tender bones of the ende of the
shoulders, nor of the sydes, nor dyuers
little gristles and speldres of bones, for
they be comprehended in the number
aforesayde.

There

There followeth the flubothomy,
wyth the names of the vaynes, and
where they rest, & how they ought
to be letten blood.



Here I do you to wit, that
the vayne in the myddest
of the foreheade would be
letten blood for the ach, &
payne of the heade, and
for fevers (Aytargy) and for the me-
grime in the head.

About the two eares behinde is two
vaynes the which be let blood to geue
clere vnderstanding, and vertue of
light hering, & for thick breath, and for
doubt of Meselye or Lepye. In the
temple bene two vaynes, caled the Ar-
tiers for that they beat, which ben let-
ten blood, for to diminish and take a-
way the greate replection and aboun-
daunce of blood that is in the brayne,
that might nuy the head and the eyen,
and

and it is good agaynst the goote, the
megrime, and dyuers other accidents
that may come to the head.

Under the tonge bene ii. vaynes, that
ben letten blood for a sicknes caled the
Sequamy, and agaynst the swelling &
apostumes of the throte, and agaynst
the Equinancye, by the which a man
might dye sodaynly for default of such
bleeding.

In the neck ben ii. vaynes caled origi-
nals, for that they haue the course and
abundaunce of all the blood that go-
uerneth the body of man, and princi-
pally the head, but they ought not to be
letten blood wythout the counsaile of
the Physicion, and thys bleeding auai-
leth much to the sycknesse of Lepye,
when it cometh principally of y blood.
The vayne of the heart, taken in the
arme profyteth to take away humors,
or euill blood that might hurte the cha-
ber of the heart, or the apertenance, &
is

is good for them that spitteth blood, & that ben shorthe winded, by the which a man may dye sodaynely for Defaulte of such bleeding.

The bayne of the liuer taken in the arme swageth the greates heate of the body of man, and holdeth the body in health, and this bleeding is profytable, also agaynst the yelow axes, and Apostume of the liuer, and agaynst the palsy, whereof a man may dye for Default of such bleeding.

Betweene the maister finger and the lefth finger to let blood, holpen the dolours that cometh in the stomack, and sydes, as botches, and apostumes, and diuers other accedents that may come to these places, by great abundance of blood and humours.

In the sydes betweene the wombe and the braunch, bene two baynes of the which that of the right syde is letten blood for the Dropsy, and that of the lefte

lefte side for euery sicknes that cometh about the milke, and they should bleede after the persons be fat or leane, take good heed at foure fyngers nigh the insicion, and they ought not to make such bleeding, wythout the counsaile of the Physicion.

In euery foote bene three baynes, of the which three, one is vnder the ancle of the foote named sophan, the which is letten blood for to swage & put oute dyuers humours, as botches and apostumes that cometh about the groines and it profiteth much to women for to cause their menstruosity to descend, & delaye the Emerodes that cometh in the secret places and other lyke.

Betweene the wyestes of the foote, and the great toe is a bayne the which is letten blood for dyuers sickneses, & inconueniences, as the pestilence that taketh a person sodaynely, by the great superabundance of humours, & thys ble-

bleeding must be made wythin a naturall daye, that is to say, wythin xiiii. howers after that the sycknesse is taken of the pacient, and befoze that the feuer come on him, and this bleeding oughte to be done after the corpolence of the pacient.

In the angles of the eyen, bene two baynes, the which bene letten blood, for the rednes of the eyen, or watry or that runneth continually, and for diuers other sicknesses that may happen and come by ouer greate abundaunce of humoures and blood.

In the bayne of the ende of the nose, is made a bleeding, the which is good for a red pympled face, as bene redde drops, pustuls, small scabs, and other infections of the heart, that may come therein by to great repletion, and abundaunce of blood and humoures, & it auayleth much agaynst pympeled noses, and other like sicknesses.

In

In the mouth in the gummes ben iiii. baynes, that is to say, two aboue and two beneth, the which ben letten blood for chaufing and canker in the mouth and for toothack.

Betweene the lip and the chin is a bayne that is letten blood to geue a mendment vnto them that haue an euill breath.

In ech arme bene iiii. baynes, of the which the bayne of the head is the hyest, the second next is from the hearte, the thyrd is of the liuer, and the fourth is from the mylte, otherwise called the low liuer bayne.

The bayne of the head taken in the arme, ought to bleed for to take awaye the greate repletion and aboundance of blood that may annoy the head, the eyen and the brayne, and auayleth greatly for chaungeable heates, and swelling faces and red, and for diuers other sicknesses that maye fall and come

come by great abundaunce of blood.

The bayne of the mylke, otherwyle called the lowe bayne, should bleed agaynst feuer tercians and quartaynes, and in it ought to be made a wide and a lesse deepe wound then in any other bayne, for feare of winde, that it maye gather, and for a more incouenience, for feare of a sinowe that is vnder it, that is called the Lesard.

In eche hande bene thre baynes, whereof that aboute the thombe ought to bleede, to take away the great hete of the visage, and for much thicke blood and humors that ben in the head, and this bayne delayeth more then that of the arme.

Betweene the little fynger, and the leche fynger, is letting of blood that greatly auayleth agaynst all feuer tercians, and quartaynes, and agaynst humes and diuers other lettings that cometh to the paps and the milke.

In

In the thigh is a bayne, of the whych bleeding auayleth agaynst doloure of the genitours, and for to put out of mans body humoures that bene in the graynes.

The bayne that is vnder the ancle of the foote without is named Sciote, of the whych bleeding is much worth agaynst the paynes of the flanks, and for to make auoyde and issue diuers humoures which would gather in the sayde place, and it auayleth greatly to women to restrayn their menstruosity when they haue to great abundance.

¶ Thus endeth the Flubothomye.

Be it to vnderstande, that there be in the yeare fower Quarters, the whiche be named thus, Vere, Hyems, Estas, and Autumnus. These ben the fower seasons in the yeare, as Whyme tyme is the spring of the yeare, as Februarye, March, and April. In these

these three months every greene thing growing, begynneth to budde and flourish.

Then commeth sommer, as Maye, June, and Iuly, and these three monethes every herbe, grayne, and tree, is in his kinde, & in hys most strength, and beauty, and then the sunne is at the highest.

Then commeth Autumne, as August, September and October, that all these fruites wahren ripe, and bene gathered and housed.

Then commeth nouember, December and Januarie, and these three monethes be in the winter, that time the sunne is at the lowest, and is at the tyme of little profite, as we Astronomers saye, that the age of man is lxxii. yere, and that we lyken but one whole yere, for euermore we take lyxe yere for every moneth, as January, or Februarye, and so forth. For as the yere chaungeth

chaungeth by the xii. monthes into xii. diuers manners.

So doeth man chaunge hymselfe xii. tymes in his lyfe by xii. ages, and every vi. times vi. maketh xxxvi. And than man is at the best, and also at the highest, and xii. times vi. maketh lxxii. and that is the age of man.

Thus must you counte and reckon for every month vi. yere, or else it may be vnderstand by the foure quarters, and seasons of the yere, so man is deuided into foure parts, as to youth, strength, wyse dome, and age. He so to bee

xxiii. yere yong, xxiii. yere strong, xxiii. yere in wyse dome, and the fourth xxiii. yere to goe to the ful age of lxxii.

There followeth to show howe a
man chaungeth xii. times, even
as the xii. months doeth.

In January, the which is of
no vertue nor strength, in that
season nothing on the earth groweth.
So man after that hee is borne, till he
be vi. yeare of age, is wyth little or no
witte, strength, or cunning, and maye
doe little or nothing that commeth to
any profite.

Then commeth February, and then
the dayes longeth, and the sunne is
more hotter, then the fyeldes begin to
ware greene. So the other vi. yere till
he come to xii. the childe beginneth to
grow bigger, and is apt to learne such
thinges as is taught him.

Then commeth the month of March,
in which the labourour soweth the
earth and planteth trees, and edyfieth
houses,

houses, the chylde in these vi. yeares
waxeth big to learne Doctrine, and
science, and to be fayre and pleasaunte
and louing, for then he is xvi. yeares
of age.

Then commeth Aprill, that the earth
and the trees is couered wyth greene
flowers. And in euery party goodes
encreaseth abundantly. Then com-
meth the younge man to gather the
sweete flowers of hardinesse, but then
beware that the colde wyndes, and
stormes of vices beate not downe the
flowers of good maners, that shoulde
bring man to honoure, for then is he
xxiii. yeare of age.

Then commeth Maye, that is both
fayre and pleasaunte, for then Byrdes
sing in woodes and Forrestes, nyght
and daye, the sunne shyneth hote, as
then man is lusty, mighty, and of
deliuer strength, and seeketh playes,
portes, and manly pastimes, for then

is he full xxx. yeares of age.

Then commeth June, and then is the sunne at the highest in his meridional, he may ascēd no higher in his stacion. Hys gleamering golden Beames rypeth the Corne, and then man is xxxvi. yeare, he maye ascende no more, for then nature hath giuen them courage and strength at the full, and rypeth the seedes of perfecte vnderstanding.

Then commeth July, that our fruites be set on sunning, and our corne a hardening, but then the sunne beginneth a little to descende downwarde. So then man goeth from youth towarde age, and beginneth for to acquainte him wyth sadnesse, for then he is come to clii. yeare.

After that then commeth August, then we gather in our corne, and also the fruites of the earth, And then man doeth hys dillygence to gather for to finde

fynde hym selfe, to mayntayne hys wyfe, chyl dren and hys housholde, when age commeth on him, and then after that vi. yeare, he is xliiii. yeare of age.

Then commeth September, that wyues be made, and the fruites of the trees be gathered: And then there wythall he doeth freshly begin to garnishe hys house, and make prouision of needefull things, for to lyue wyth in wynter, whych draweth verye neare, and then man is in his moste stedfaste and couetous estate, prosperous in wisedome, purposing to gather and keepe as much as shoulde bee sufficient for him in hys age, when he maye gather no more, and then is hee liiii. yeare of age.

And then commeth October, that all is into the aforesayde house gathered, both corne, and also other manner

ner of fruites, and also the labozers
plowe and sow new seedes on the erth
for the yere to come. And then he that
nought soweth, nought gathereth, and
then in these vi. yere a man shall take
himselfe vnto God, for to do penance &
good workes, and then the benefices
the yere after his death, he may gather
and haue spirituall profyte, and then
man is fully the tearme of ix. yeres.

Then cometh Nouember, that
the dayes be very short, and the sunne
in manner giueth but little heate, and
the trees losen their leaues. The fields
that were greene, looketh hoare, and
gray. Then al manner of hearbes bene
hyd in the ground, and then appeareth
no flowers, and then wynter is come,
that the man hath vnderstanding of
age, and hath lost hys kindly hete and
strength, hys teeth begin to rotte and
to fayle hym. And then hath he little
hope of long lyfe, but desyrez to come
to the

to the lyfe euerlasting, and these vi.
yeres maketh him lxxi. yere of age.
Then last cometh December, full
of colde, wyth frosts, and snows, with
great wyndes, and stormy weathers,
that a man may not labor, nor nought
doe. The sunne is then at the lowest,
that it maye descende. Then the trees
and the earth be hid in snowe, then
it is good to hold them nie the fyre, and
to spende the goodes that they gat in
sommer. For then man beginneth to
waxe crooked and feeble, coughing &
spitting and loathsome, and then he lo-
seth hys perfecte vnderstanding, and
his heyres desyre hys death. And these
vi. yere maketh him full lxxii. yeres,
and if he lyue any longer, it is by his
good guiding and dieting in hys youth
howbeit, it is possible that a man may
liue till he be a C. yere of age, but ther
be but few that liueth so long, tyll they
come to a hundred yere of age.

¶ Here

Hereafter followeth the Rutter of
the distaunces from one Port
or countrey to another, and
first of the compasse of
England.



The Compasse of Eng-
lande rounde aboute, is
iiii. M. iii. C. & ix. myles.
Venis doeth stande from
Flanders East and by
South viii. C. myles.

And nexte course by the sea, from
Flanders to Jaffe, (is thys.) From
Sluse to Calays is lxx. myles.

From Calays to Buchefe lxxx. myles.

From Buchefe to Lezard ii. C. lx. myles.

From Lezard to Capfenester, sixe
hundred. myles.

From Capfenester to Lisbon, is two
hundred and lxxx. myles.

From Lisbon to Cap S. Vincente
to the

to the stractes two C. xl. myles.

From the stractes the Jebalter, unto
the Ile of Sardine xi. C. myles.

From Maltitana in Sardine, to In-
alta, is iii. C. and lx. myles.

From Inalta by the course of Soro-
goza and Sicill, to sayle to Jaffe in
Surre, is a M. viii. C. myles.

From Jaffe to Basse in Syppre, to the
Castle Rode, is ii. C. xx. myles.

From Castle Rode to Rodes, a hun-
dred. myles.

From Rodes to Candy ii. C. l. myles.

From Candy to Rodon, three hun-
dred myles.

From Rodon to Corsue, three hun-
dred myles.

From Corsue to Venis, is eyght hun-
dred myles.

The length of the costes of Surre,
of the Sea costes, is from the gulfe
of Ermony, to the gulfe Dalarize,
next

nexte the South and bee west, from Lazarya to Kyle, is thre score and fyue

miles.

That is to vnderstande, from Lazary in Ermony to Soldin, that cometh from the ryuer coming from Anthyoche lxx.

miles.

And from Soldin, to the Porte of Alycha, nexte vnto the South fyfye

miles.

From Alycha to the Porte of Cortola South l.

miles.

From Cortola vnto the Porte Trypoll South l.

miles.

From Bernet to Acres south, and bee west lxx.

miles.

From Acres to Porte Jaf, south, and be west lxx.

miles.

From Porte Jaf, to Porte Delezara, south, south west a C. lxx.

miles.

From Dampat Lariza in Surrye, to Damiat in Egypt C. lxx.

miles.

From

from Dampat to Babylon Alchare, lxx.

miles.

from Dampat to Alexandre, a hundred.

miles.

The length of Mare Maior is from the Gulfe S. George in the middelt of the gulfe that is betwixt Trapasant Sanastopolis to the porte of Mesembrie west, from S. George a thousand

miles.

The bredth of the west ende, is from the bras S. George of Constantinople, vpon the ryuer of Danabes nexte the North, from S. George Bras, fyue hundred

miles.

From Dero to Caffa, in Tartary, North east vi. C. miles.

From Caffa to the stractes, of the Tane, North east, a hundred

miles.

The Gulfe of Tane is aboute sixe hundred

miles.

The

The Capt of Cassa is aboute sixe hundred
miles.
From the Head of Tane to Sanastopolis, foure C.
miles.
From Sanostopolis, to Trapasonde by west ii. C. l.
miles.
From Trapasonde to Synoppa, nexte to the south iii. C. xxx.
miles.
From Synoppa to Pero, nexte the west, south west ii. C. xxx.
miles.
From Pero to Messember, nexte the North west ii. C. xxx.
miles.
From Messember to Mancro, North North east, a C. lx.
miles.
From Mancro Castro, to Danobia, North east a C. xxx.
miles.
From Danobia to the stractes of Caffa nexte the East. ii. C.
miles.

The compasse of the Ilandes.

The Ile of Syppre, is aboute fyue hundred
miles.
The

The Isles of Roobes, is bout an C. myles.
The Ile of Lange is aboute foure score myles.
The Ile of Necrypont, is about three hundred myles.
The Ile of Cecilya, is aboute seven hundred myles.
The Ile of Sardyne, is about seven hundred myles.
The Ile of Mayork, is aboute two hundred myles.
The Ile of great Bityayne, is aboute two thousand myles.
The Ile of Irelande is aboute a M. vii. C. myles.
The principallitye of Murre, is about vii. C. myles.

Thus endeth the Rutter of the distance from one Porte
or Countrey to
another.

The Capt of Caffa is aboute sixe hundred
 From the Head of Tane to Sanastopol, foure C.
 From Sanastopol, to Trapasonde, by west ii. C. l.
 From Trapasonde to Synoppa, nexte to the south iii. C. xxx.
 From Synoppa to Pero, nexte the west, south west ii. C. xxx.
 From Pero to Messember, nexte the North west ii. C. xxx.
 From Messember to Mancro, North, North east, a C. lx.
 From Mancro Castro, to Danobia, North east a C. xxx.
 From Danobia to the stractes of Caffa nexte the East. ii. C.

The compasse of the Ilandes.

The Ile of Syppre, is aboute fyue hundred
 miles.
 The

The Iles of Roobes, is boute an C. miles.
 The Ile of Lange is aboute foure score miles.
 The Ile of Decrypont, is about three hundred miles.
 The Ile of Cecilya, is aboute seven hundred miles.
 The Ile of Sardyne, is about seven hundred miles.
 The Ile of Mayozke, is aboute two hundred miles.
 The Ile of great Bytayne, is aboute two thousand miles.
 The Ile of Irelande is aboute a M. vii. C. miles.
 The principallitye of Murre, is about vii. C. miles.

Thus endeth the Rutter of the distance from one Porte
 or Countrey to
 another.

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